MOORE MAJOR.

*Martis* x^mo *die* Octob. 1682.
*Annoq; Regni Regis* Caroli
*Secundi* Angl', &c. xxxiiii^ta.

This Court doth desire Mr. *Freeman* to Print his Sermon Preach'd at the *Guild-Hall* Chappelon *Sunday* last before the Lord Mayor and Aldermen of this City.

*Wagstaffe.*

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A

# SERMON

Preached before the

# Lord Mayor,

AND THE

## Court of ALDERMEN,

AT

## *GUILD-HALL* Chappel,

ON

The 8th of *October*, 1682.

By *SAM. FREEMAN*, M. A.
And Rector of St. *Ann's Aldersgate, London*

*LONDON*,
Printed by *Tho. Moore* for *Edward Gellibrand* at the Golden Ball in St. *Paul's* Church-Yard.

A

# SERMON

Preached before the

## Lord Mayor

AND THE

Court of ALDERMEN

AT

GUILD HALL Chapel

ON

The 8th of October, 1682.

To the Right Honourable Sir *John Moor* Kt. Lord Mayor of the City of *London*. And to the Court of Aldermen.

My Lord,

THE *Design of the ensuing Discourse, now made publick by your Lordships Order, is to promote Truth and Righteousness and Peace amongst men, and so eminent an Instrument has your Lordship been, both by your Example and Authority, to dash the growing impudence of the contrary vices, that I presume it need not much doubt of your Lordships Shelter and Protection; the seasonableness of it, in this loose and ungovernable Age, will I hope, somewhat atone for its want of dress and elegancy; however, I am content, it should be thought without Wit and without Art in the Composure, so*

it

*it be not without truth in the ſubſtance, nor without profit in the conſequences of it; may it therefore, by the bleſſing of God, ſucceed to the producing in ſome good meaſure its deſign'd and deſir'd effects in the minds of men, and may your Lordſhip and Honourable Brethren live many and many days to ſerve God, the King and eſtabliſht Government in Church and State, and thereby become reſtorers of Peace, and Virtue, and Uniformity to this (at preſent) unbing'd, and diſcompacted City, is the earneſt Prayers of,*

*My Lord*

*Your Lordſhips moſt humble,*

*Faithful Servant*

Sam. Freeman.

A

# SERMON

Preached *October* 8. 1682.

PSALM XXXIV. 12, 13, 14. Verſ.

*What man is he that deſireth life, and loveth many days, that he may ſee good?*

*Keep thy tongue from evil, and thy lips from ſpeaking guile.*

*Depart from evil, and do good: ſeek peace and purſue it.*

NExt to the Salvation of a Man's Soul, and the Eternal Affairs of the future State, 'tis his Duty as well as his Intereſt to take care of this preſent Life; A compleat and uninterrupted courſe of happineſs is not to be expected, but to become as little miſerable as he can, may and ought to be his endeavour; Now how this is to be done, the Royal Prophet in the Text informs us, *viz.* not by complaining that the times are bad and the days evil, but

by endeavouring to make them better, And in order hereunto he lays down these Three Rules and Directions as the most useful and efficacious. The first is,

1. To bridle our Tongues. *Keep thy tongue from evil, and thy lips from speaking guile.* The second,

2. To live holyly. *Depart from evil, and doe good.* And the third,

3. To live peaceably. *Seek peace and pursue it.*

1. The first is to bridle our Tongue, *Keep thy tongue from evil,* &c. Innumerable evils grow from this roote of bitterness; I shall stay only to mention two as the most destructive to the Common-Weale and safety. And I begin with

1. Perjury; A Crime of that pernicious consequence, that wherever it is generally practic'd, all humane Societies must of necessity fly asunder, the publick Peace be endanger'd, Authority misled, Justice perverted, and the Laws that in themselves are the greatest security of our Lives and Fortunes, made the Instruments of Revenge and Cruelty. To this purpose the wise Man very

very emphatically ſtiles *a falſe witneſs againſt his neighbour, a maul, a ſword, and a ſharp arrow*, that is, does him as much miſchief, as if he ſtruck his head with an Hammer, wounded him with a Sword, and pierced his heart with a ſharp Arrow: And St. *James*, no doubt, had a principal regard to this Sin, when he thus elegantly and fully expreſſes the malign and miſchievous effects of an ungovern'd Tongue, *it is a fire, a world of iniquity, it defileth the whole body, and ſetteth on fire the courſe of nature, it is an unruly will, full of deadly poyſon.* 'Twas this condemn'd the Prophet *Jeremy* to a loathſome Dungeon, *Suſanna* to a Stake, and the moſt Innocent *Jeſus* to be Crucified. 'Twas this rob'd *Naboth* of his Life and Vinyard together; *Jeſebel* Commanded the Elders of *Iſrael* to ſuborn *two men ſons of Belial*, (none elſe were fit for it) to ſwear Treaſon againſt him, ſaying, *Naboth did blaſpheme God and the King, And then they carried him forth out of the City, and ſtoned him with ſtones that he died.*

Prov. 25. 18.

St. *Jam.* 3. 6, 7.

1 *King.* 21. 10.

Verſ. 13.

And as this accurſed Sin naturally tends to the Ruine of the Community we live in,

ſo it flies directly in the face of God himſelf. He that takes an Oath, appeals to God as a witneſs of the Truth of what he ſwears, and as an avenger, if he ſwears falſly; conſequently the perjur'd wretch *lyes not unto men but unto God*, is either a mere Atheiſt and denies his Being, or an Epicurean in his heart and diſowns his Providence; affronts him openly in ſome of his tendereſt Attributes, neither believing his Truth, nor fearing his Juſtice nor ſtanding in awe of his Power; makes the moſt Righteous God, as much as in him lies, an acceſſary to his villany, he gaining belief and credit, more upon Gods account then his own, to that falſhood, whereby he works the deſtruction of his Neighbour; moſt impudently challenges and dares the Almighty, and in effect ſays, let God own my lies or ſhew his angers, countenance them or diſcountenance me, which is ſuch a ſtrain of horrible and helliſh baſeneſs, as cannot but make the Sin to be of the deepeſt dye, and expoſe it to the heavieſt ſtrokes of Divine Vengeance both here and hereafter. A Sin, which God hath not only barely forbid, but forbid with a ſevere threat-

threatning. The blessed God thought fit to enclose his sacred and dreadful name with a strict Precept, as with an hedge, *thou shalt not take the name of the Lord thy God in vain*, or, as our Saviour at once renders, and expounds the Command, *thou shalt not forswear thy self*, and least any man should break through, and dare to profane it either by common or false Oaths, God armed that hedge with a threat as with a thorne, *for the Lord will not hold him guiltless that taketh his Name in vain.* Now what may not this guilty person fear? Shall he not be curst in his Posterity, moth'd and blasted in his Estate, hated and avoyded by all Men as the greatest Plague and Pest of a Nation, and after all, drink of the cup of Gods fury, that hath all the mighty ills in it, that the malice of a Devil can wish, or the power of God can put into it. A Sin, which a God of Infinite Patience cannot long forbear, *I will be a swift Witness against the Swearer*; against which, God hath denounced that *flying role of Curses*, which, says he, *shall enter into the house of him that sweareth falsly by my Name, and it shall remain in the midst*

Matt. 5. 33.

Mal. 3. 9.

Zach. 5. 4.

*midſt of his houſe, and ſhall conſume it with the Timber thereof, and the Stones thereof*; By reaſon of which, when it becomes National, as it does, by the general practiſe of it, or the impunity of the guilty, The Prophet tells us, *God will have a controverſy with the Inhabitants of the Land, and for which a Land, and all that dwell therein ſhall mourn and languiſh.*

Hoſ. 4. 2. 3.

2. Another ſin and evil of the Tongue is ſlander and calumny; the inventing evil things of Men, and falſly imputing them to them; this injurious practice to others is apt to provoke the like uſage from them again, from whence proceed thoſe many feuds and animoſities, mutual revilings, and bitter envyings, that are ſo fatal to the happineſs of Life, and the quiet of Society; and when it happens that they are our Governours that are ſo rudely and injuriouſly treated, that are made the ſcornful objects of mens reproach and calumny, they then prove of a more deadly conſequence to the publick welfare: So that it is not for nothing that God ſo ſtrictly commands, *thou ſhalt not revile the gods, nor curſe the ruler of thy*

Exod. 22. 28.

*thy people*, the reaſon and neceſſity of the thing, as well as the Authority of the Law-giver, ſtrongly binds it upon us. Common experience tells us that the great ſtrength and ſecurity of a Nation conſiſts in the Unity, and good correſpondence betwixt the ſeveral parts of it, when thoſe who govern apply themſelves zealouſly for the good of the Community, and when thoſe who are Governed, are hearty and ſincere in their Obedience to thoſe that Rule over them; conſequently to divide theſe parts, and to create mutual Diſtruſts and Jealouſies betwixt them, (which is effectually done by miſrepreſenting Governours, as perſons defective, either in their Wiſdom or Integrity, as carrying on bad Deſigns, or unable to undertake any good ones) is to weaken and enfeeble the whole Body, to expoſe it to Inteſtine Broyls or Forreign Invaſions. To bring an ill Report upon Governours, is to eſtrange the Governours Affections from the People, and again to abate of the Peoples juſt Reverence to their Governours, and by this means the manage-

ment

ment of publick affairs in a manner becomes unpracticable, and all publick Councels and Endeavours to cure and ſettle a diſeaſed and diſtracted Nation render'd ineffectual. This weakens the Hands of Authority, and gives factious and malecontented Spirits an oppertunity to ſet up for themſelves; he that makes his Prince to be undervalued and deſpiſed, raiſes a Rebellion againſt him in Mens Breaſts, beats him out of his Subjects Hearts, and fights him out of their Affections, and having once diſpoſſeſt him of this his ſtrongeſt Hold, it will be no hard matter to ſtrip him of all his other Garriſons; neither his Perſon nor Government can hope to be long in Safety, when once they have wounded his Honour, and put his Reputation to Flight. But in the name of God, what do People of this temper propoſe to themſelves? Do they think that their Governours are not men of Paſſion and Infirmities, as well as others? Do they not know that the Employments they are engaged in, are ſo infinitely various and difficult, that they are ſcarce capable to be managed with that evenneſs and exact-

neſs

neſs as may exclude all inconveniences? And is it not certain, that how ill ſoever the adminiſtration of publick affairs may at any time be under lawful Governours, 'tis yet far more tollerable then even the Reformation of an uſurping Populacy.

To conclude this particular, did men, inſtead of provoking God, and undermining their own and the publick welfare by falſhoods and perjuries, imploy their Tongues in celebrating Gods Worſhip, and *ſpeaking truth to* and of *their Neighbour*; did they, inſtead of talking at randome of the deſigns of their Governours, and putting a malicious gloſs and interpretation on things they comprehend not, endeavour therewith to promote Truth and Virtue, and a good Underſtanding in the Nation, how ſoon would the condition of things cleare up? and that black cloud that hath ſo long threatn'd us, be ſcatter'd and blown over? did they, inſtead of reviling, and reproaching, and beſpattering one another, aggravating each others miſcarriages, and ſtigmatizing each other with black and odious Names and Characters, chain up this unruly Member

the Tongue, and ſet a watch before the door of their lips, engaging them only in confeſſing their own faults, and heartily begging pardon of God and Men for all the injuries they have done to both, how far might this goe, to allay their heats, to compoſe their differences, and to recover that ſweet and courteous and obliging Converſation, to re-eſtabliſh that Love, and Peace, and good Agreement, that has at any time heretofore render'd this renown'd Nation, particularly, the principal and moſt glorious part of it, this famous City, ſo proſperous and happy. *For what man is there that loves life and would ſee good days, keep thy tongue from evil, and thy lips from ſpeaking guile.*

2. The Prophets ſecond direction is, *to depart from evil, and do good.* That is, to avoyd every thing that God hath forbidden, that is contrary to his Nature and his Laws, and to doe every thing that God hath commanded and is agreable thereunto; to live in the ſincere practice of Univerſal Righteouſeneſs. The preſcription is plain enough, and the effectual tendency of it to make men happy is no leſs evident, to them, who conſider. 1. That

1. That the practice of Virtue and Religion is the natural cauſe of happineſs: This is the fruitful parent of all thoſe ſound and wholſome ingredients whereof the pleaſure and happineſs of this preſent life is compounded; what can more highly conduce to the health of a mans Body, to the vigour and activity of his Minde, to the improving of his Eſtate, to the flouriſhing of his Reputation, to the honour and ſafeguard of his whole Life, than this, *his departing from evil and doing good*; virtue ſeldoms fails of its Reward in this world, 'tis an univerſal remedy and moſt certain cure for all the maladies of life, and that which is yet a farther recommendation of it, it's within every mans power and reach, that has but an heart diſpoſed to pray for it, and to endeavour after it. View any place where this Rule is in ſome good meaſure obſerv'd; and there we ſhall find for the moſt part, calm and ſunſhine, peace and proſperity, no tumults to diſturbe its repoſe, no plots to undermine and blow up its ſafety, but every man converſing with freedome, and trading with advantage, in his place and ſtation

bringing in what aids and assistances he can, to support the Comunity, and thereby rendring himself & every Member of it, in some tolerable degree, secure and happy. How blessed and delightful must that Country needs be, where every little stream runs in its own Channel, calm and undisturb'd by contrary winds, enriching its own banks as it slides, and daily emptying it self a little into the common stock and treasury, as a just and grateful tribute for those perpetual flowings and plentiful recruits, without which it could not long subsist, but must of necessity fail and be dryed up.

On the other hand Vice is pregnant with all manner of evils, and with whomsoever it finds a reception, never fails to bring forth innumerable woes and miseries; one sin impairs the strength and shortens the life of man, another has ill designs on his Estate and Fortune, every one leaves a stain upon his name, and, that which is worse, fills his mind with such horrid furies, anxieties and perturbations, that as *Juvenal* was of an opinion, there was no punishment like them, so *Cato* believ'd, that there was none besides them.

them. Caſt your eye on any place where this rule is generally neglected, where men thwart and live directly contrary to it, departing from good inſtead of evil, and doing evil inſtead of good, and we ſhall find it to have much both of the appearance and ſubſtance of Hell it ſelf, a place that's full of feuds and contentions, every man almoſt making it his buſineſs to defame and circumvent and betray his Neighbour, and ſtriving to render one another miſerable.

2. As the practice of Virtue and Religion never fails to obtain the Patronage and Protection of Divine Providence. *The eyes of the Lord are upon the Righteous, and his ears are open unto their Prayers.* Pſal. 34. 15. Righteouſneſs is the Image of God, true goodneſs whereſoever it is, is a Beame deriv'd from that Fountain of Light, which God cannot chooſe, if he loves himſelf, but cheriſh and bleſs with a peculiar favour. And as God in a particular manner takes care of ſingle perſons, ſo he is no leſs tender and watchfull over Cities and Kingdomes that faithfully ſerve and honour him. The whole

Hiſtory of the *Jews* is little elſe but an account how God ſuited the condition of that people to their manners and behaviour; when they rebelled againſt God and went a whoring after ſtrange Gods, then did he abandon them to themſelves and to ruine, but when they repented of their Sins, and heartily returned to him, then did he ſave them from their Enemies, and bleſs them with peace and plenty; The Kingdome of *Judah*, whilſt Righteouſneſs flouriſh'd in it, exceeded all its moſt flouriſhing neighbour-Kingdomes, as far as the Cedars of *Libanus* did the ordinary Trees of the Forreſt, and that this ſtately Cedar did ever and anon, receive very heavy blows, looſe many of its branches, was riff'd of its wealth, baſly ſubjected to ſlavery, and at laſt utterly hew'd down, muſt be aſcribed to the Divine Vengeance, for their Idolatry, Infidelity and barbarous Murder of the Son of God. In like manner has God dealt with all other Nations and Kingdomes of the World. The *Athenian*, when he was melted into ſoftneſs and effeminacy by pleaſures and debaucheries, was beaten by the more ſober

ſober and ſevere *Spartan*, and when the *Spartan* degenerated, grew rich and eaſy, was o'recome by the Warlike *Theban*; The *Mede* Conquer'd the *Aſſyrian*, and the *Perſian* beat the *Mede*, and the *Macedonian* eaſily ſubdued the *Perſian*, when they were once given over to a life of follies and ſenſualities; And then the *Roman* he came and ſwept all away, and whilſt the Wiſdome and Virtue of that Nation remain'd firm, 'twas as ſtrong as Iron (ſo its repreſented in the Propheſie of *Daniel*) and rul'd the World; but when they alſo degenerated from their ancient virtues, and became diſſolute, luſtful and perfidious, the Iron began to be mixt with Clay, and the feet, on which that Empire ſtood, to be broken, it waxed weak at laſt, and died under the hands of the *Barbarian*. 'Tis true indeed, God ſometimes ſuffers an unrighteous Nation, like a bad Tree to grow and flouriſh for a while, from whence he intends to take his rods to ſcourge others withall, but then, when he hath made uſe of theſe rods, he uſually throws them into the fire too; ſo true is that obſervation of *Solomons*, *Righte-* Dan. 2. 40.

*ouſneſs*

Prov. 14. 34. *ouſneſs exalts a Nation, but Sin is the reproach of any People.*

Briefly, if it's the Practice of Virtue and Religion that alone can make *our days many and good*, we may hence infer what it is that makes our days few and evil: Alas! *we do not depart from evil and and do good*, and that puts a ſtop to our proſperity, and makes the times ſo uneaſy and ſo troubleſome. Sin, when it abounds amongſt a People, beſides that it provokes God to become a Nations Enemy, is naturally productive of publick woe and miſery, Profaneneſs and Irreligion unties all the bonds of Society, and lets looſe men of unbridled luſts and paſſions to worry and devoure one another; Luxury and Uncleaneſs prey upon the very ſpirits and heart-blood of the body Politick, and ſoon caſt it into a feeble and languiſhing condition, Sciſm weakens a Nation by dividing it, Arms it againſt it ſelf, and renders it defenceleſs againſt its adverſaries; The effects of Virtue and Vice are as contrary as their natures, and we may as well imagine Health and Sickneſs, Peace and War to be conſiſtent with each other, as good days with

with bad practices, as peaceable times with reſtleſs luſts; And is it now any wonder that the whole building and frame of our Government ſhakes and totters, when the very Foundation of all true Peace is ſo ſap't and undermin'd. Are we in great fears, in immanent danger, that Confuſion firſt, and then that Popery in the ſmoak of that Confuſion will break in upon us? Why, 'tis our Profaneſs and Impieties, our unnatural Feuds, our unreaſonable Animoſities, that have ſet open the door, that have encourag'd the reſtleſs Emiſſaries of that Church to make an attempt upon us, and have given them hopes to ſucceed in it; They very well know, how eaſy an admittance any Religion, though never ſo corrupt and unchriſtian, will find amongſt thoſe who are of no Religion at all; and how juſt is it! that we, who would not be reform'd and reclaim'd by the beſt Religion and beſt Church in the World, ſhould be given over by God to a Spirit of Deluſion and Superſtition to believe a Lye; But if ye ſincerely love your Religion, and deſire to have that and your ſelves ſee *many and good*

*Days*, you muſt walk worthy of it in all Holineſs and Righteousneſs, *you muſt depart from evil and do good.*

3. The Pſalmiſts third direction followes, *ſeek Peace and purſue it*; In diſcourſing on which I ſhall firſt ſhew you what is to be done by us in order to the preſerving and retreiving Peace amongſt us, and then ſecondly, how great a Bleſſing Peace is, and how much it Conduces to the making *our days many and good.*

1. What's to be done by us in order to Peace; and this I ſhall give an account of in theſe following particulars. The firſt is,

1. A quiet and peacable Subjection to that Government we live under, The Object of all laws are either things morally and intrinſecally good or evil, or things of an indifferent nature and altogether uncommanded by God, The firſt of theſe, both as to their Nature, and influences upon the publick cannot be altered by any humane power, things good in themſelves will always be good and prove good to men, and things evil in themſelves will always be evil and prove evil to men. Theſe lye not at the

the mercy and discretion of the supreme Magistrate, but without any danger of impairing his power are lop't off from his Jurisdiction; should hee therefore, as that great Cardinal puts the case in Relation to the Pope, *err so far as to call evil good, good evil, to prohibit virtues or Command vices, we are not bound in Conscience*, as he tells us we are in that case, *to beleive those vices good and those virtues evil*, but to esteem them as they are in their own nature and *to Obey God rather then Men*. But then for things of an indifferent nature, that are left at liberty and undetermin'd as to their morality by any natural or positive law of God, these must be suppos'd determinable either way by the Commands of Sovereign Authority; and indeed the proper office of humane power being to consult the peace and interest of humane Societys, and many of those things that are indifferent, proveing in all the various turns and postures and Circumstances of humane affairs, sometimes beneficial and sometimes pernicious to the Common-wealth, it is therefore necessary (the suprem Magistrate

Bell. *de Rom. Pontiff. lib.* 4. *c.* 5.

being the supreme Judge of the publick good) that they fall under the guidance of his Laws and the Conduct of his Government. Would men therefore instead of taking upon them to Judg what is expedient to be injoin'd, humbly and chearfully comply with what is lawful to be observ'd, (the former, belonging only to Governours, the latter to Subjects,) how mightily would this contribute to Peace! how firmly would this set and unite a broken and divided People!

2. That every man keep in that place and station Divine Providence hath set him, and not venture to act out of his own Sphere; one of the best means to preserve Peace, is doubtless for every man *to doe his own business*. There can be no Peace without Order, and no Order whilst men break their Ranks, and neglecting their own private duties, spend the greatest part of their time in medling with State-matters; Publick affairs must be left to the management of publick persons, Sacred things to the Administration of persons called and separated to that Work, and private men must keep within their own bounds, and follow

low their own employments which being bred up to, they best understand and may be most useful in, both to themselves and the Community. Do we at any time see abuses and disorders in the State? corruptions and deformities in the Church? we are bound to do what we ought and can doe in our own proper place to put a stop to them; whatever opposition we can make to them by our Wishes, our Studies, our Prayers to God; whatever disgrace we can put upon them, whatever amendment we can make in those that commit them, by convincing Arguments, by serious Intreaties, by seasonable Reproofs, or just complaints to our Superiors, especially by our own Example of a more regular and orderly Demeanour, all this we may and should perform, and was this done as it ought, it would perhaps be a sufficient Task for the most zealous private Christians in the world; But now what else is to be done, is intrusted by God, and therefore ought to be left by Men to the lawful publick Authority in Church and State. Did every under-Marriner in a Storm leave the Pump and his own par-

perticular Charge to instruct the Pilot? Did every common Souldier in time of Battle quit his Post and Ground to direct his Captain? And every inferiour Captain desert his own Company to teach his General? What suddain tumults and confusions would this breed? Would not this raise as great a Storm in the Ship as there is in the Sea? Would it not put the Army into as much Danger from its own Disorders, as from the Force of the Enemy? In like manner it can never be well with us, whil'st private Men neglecting their Trades and secular Professions, wholly employ themselves in hearing and telling publick News, in mending and reforming the State, and making odious representations of every thing and person that does not strike their Fancy, or suit with their Designs; this cannot but ruffle and disorder the course of things, create great disturbances amongst Men, and put the whole Community into Danger and Jeopardy. Alass! Sirs, every man is not born to weild a Scepter, to sit at the Helm, and to Steer the State-vessel, this is above the capacity of most Men, I am sure, contrary

trary to the Duty of all private Men; who, had they indeed that Wiſdom and Judgment they pretend to, would eſteem it their Intereſt as well as their Duty, to keep their own Rank, though it be not that of a Leader, and to enjoy the bleſſed Fruits of Government without the Thornes, the Cares and Vexations of it. There was indeed in the Jewiſh Church ſome extraordinary Caſes, wherein God as a Political King over them, did Immediately ſtir up ſome Perſons, ſuch as *Phinehas*, *Jehu*, *Elias*, and others and gave them power without any ordinary proceſs by Law in an extraordinary manner to reform abuſes, and to puniſh offendors; and on pretence of imitating their example, there aroſe among the Jews a Seckt, which called themſelves Zealots, a bloody and cruel Seckt, who whilſt they pretended to be empoured by a ſecret impulſe from above to do ſpeedy execution on ſinners, committed all manner of abominations, and filled the Nation with blood and violence; and if we will beleive the Hiſtorian, 'twas not ſo much the Force and Arms of their Enemies, as the inteſtine confuſion

fusions and divisions kindled by that mad and furious Seckt, that wrought their destruction and betrayd their Country into Slavery. But our blessed Saviour, who hath put an end to the Jewish State, hath also put an end to all pretences of this nature, amongst all the miracalous gifts of the Spirit recited in the new Testament, there is no mention made of *Heroical Impulse*; our Saviour who came not to destroy mens lives but to save them, gave no such Killing *gifts unto Men*; The Christian Spirit is not so *fiery* as that of *Elias*, the Christian Doctrine admits of no other heats of Zeal, but what are consistent with Meekness and Sobriety, with Peace and Obedience to the civil Magistrate whom God hath constituted his sole *Minister* on Earth *to Execute wrath upon them that do evil.* But least any Man should say, that whatever is the Doctrine of Christ, his example was otherwise; for do we not find him with a whip in his hand removing the Exchange, and driving the Buyers and Sellers out of the Temple? Was not his Zeal for the Beauty and Purity of Gods Worship so great, his Indignation against them,

them that prophan'd it ſo hot, that he could not forbear manifeſting in an extraordinary way his diſpleaſure againſt them? 'Tis therefore to be remembred, that our Saviour was a publick Perſon, immediatly ſent down from Heaven, and commiſſioned by his Father to reform the World, and conſequently his example in this particular cannot give the leaſt warrant to any private Chriſtian, on his own call, or on his own imagination of a call from God, to attempt the like. Noe, St. *Pauls* precept is very ſtrong and obligatory upon all private Chriſtians, *that they ſtudy to be quiet and to doe their own buſineſs.* 1 *Theſ* 4. 11.

3. A conſtant and conſcientious adhering to that Church that is eſtabliſht amongſt us. It's often and generally ſaid, why ſhould not we Proteſtants, notwithſtanding the difference of our Judgments in ſome things, cordially unite, love and embrace each other? And why ſhould we not indeed? But how probable ſoever this looks in the Theory, ſad experience ſhews, that nothing is more hard and difficult to be put in practice, that nothing more divides mens

minds and alienates their affections, then their different ſentiments in matters of Religion, eſpecially, amongſt melancholly Enthuſiaſts and deluded Zealots, who will have no opinions right but their own. So that, conſidering the paſſions of humane Nature, ſo long as differences and competitions in Religion are kept up, it will be next to an impoſſibility to keep down mutual jealouſies and animoſities. But, one God, one Faith, one Worſhip, will make Hearts one, baniſh diſcord, cement Society, procure mutual reſpect and affection between Governours and Subjects, and make Subjects live in a fair correſpondence and firm agreement with one another. Bleſſed be God, we have a Church, ſo rightly conſtituted, ſo ſoberly model'd, ſo duly authoriz'd, ſo warrantably reform'd, it's Ceremonies ſo few and decent, it's Liturgy ſo devout and ſpiritual, it's Doctrine ſo pure, ſimple and Apoſtolical, it's Diſcipline ſo primitive prudent and merciful, that it's eaſie to prove, and has already over and over been done, that they, who refuſe Communion with her, muſt upon the ſame prineiples, if they keep

keep to them, refuſe Communion with all the ſetled Churches that either now are or ever were in the Chriſtian World.

4. That laying aſide all pride and paſſion, and ſelf-intereſt, we purſue after truth with purity and ſimplicity of intention. In all the diſputes about Religion amongſt us, we may obſerve ſomething elſe beſides the love of Truth that makes Men ſo fierce and obſtinate in them. It may be a Man has eſpouſed a Seckt and Party, and therefore thinks himſelf oblig'd to be warm and active in promoting the intereſts of it, It may be, he has heretofore appear'd much in the favour of an opinion, and now thinks it inconſiſtent with his Credit and Reputation to retreat, or it may be, he has received ſome affront and diſappointment in one way, and therefore in pure pett and revenge he goes over to the Enemies Camp: when *Diotrephes* ſeeks the preeminence, the dictates of an Apoſtle ſhall be rejected by him, and the Divinity of our Lord, God bleſſed for evermore ſhall he trampled upon, when *Arius* wants a Foorſtool to climb up to his affected greatneſs: Again, it may be, it is for his inter-

eſt and advantage, to hold this or that Doctrine, to be for this or that perticular mode of adminiſtration, and then we muſt not expect that many Men will prefer Truth before their Intereſts, the Eagles will be where the carcaſe is, and that uſually has the faith of moſt that pays beſt for it: Thus do the ſecular intereſts and deſigns of Men many times take them from themſelves, enſlave their underſtandings, tincture their mindes with falſe colours, and fill them with prejudices and undue apprehenſions of things. The fumes of luſt and paſſion cloude the underſtanding, blind the eye of reaſon, corrupt the judgment, the judgment corrupted, miſguides the will, the will miſled, gives birth to errors and hereſies, and they again to ſtriſes and contentions. *From whence come wars and fightings amongſt you?* Says St. *James, came they not hence, even of your luſts that war in your Members?*

*Jam.* 4. 1.

*Col.* 3. 13. 5. That we bear with one anothers weakneſſes and infirmities, *forbearing one another*, ſays the Apoſtle. Humane nature is indiſpenſibly ſubject to blindneſs, impatience and levity, mightily prone to miſtake and misbe-

misbehaviour; the nature of a mans Soul is as far from Infallibility, as the conſtitution of his Body is from Immortality, and we can no more hope in all caſes to be free from error and miſtake, than we can at all times to be exempted from Sickneſs and Death. Now how reaſonable is it that they ſhould forgive, who ſo often themſelves ſtand in need of forgiveneſs? We muſt not be of vindictive ſpirits, as not apt to provoke, ſo not in a rage and madneſs when we are. We muſt not think it an Argument of a low and dejected ſpirit, not *to repay evil with evil*, when the word of God makes *it the wiſdom and glory of a Man to paſs over a tranſgreſſion*; *his Glory*, as being the moſt likely way to get the conqueſt and victory over him; *Tertullian* tells us, that by the exerciſe of this grace the primitive Chriſtians found it a difficult matter at length to obtain Martyrdom for want of an Executioner: *His Wiſdom*, as thereby laying up in ſtore a pardon for himſelf, and that not only from Men when he offends them, but from God too whom he daily provokes; *forgiving one another, if any Man has a quarrel againſt* Prov. 19. 11.

*againſt any: even as Chriſt forgave you. ſo alſo do ye.* Our offences againſt God are infinitely more and greater than any Man's can be againſt us; ours in the parable, being *ten thouſand talents* and committed againſt our Sovereign *Lord*, his, only *an hundred pence* and committed againſt *his fellow-ſervant*; Now if God be of ſuch immeaſurable patience and mercy as to *forgive us our treſpaſſes againſt him*, that are ſo many and ſo great, we cannot but conclude it juſt and reaſonable to forgive our Brother *his treſpaſſes againſt us*, that in compariſon are ſo few and ſo little; eſpecially conſidering, that as we do to others ſo it ſhall be done to us, even in this matter of pardon and remiſſion; he *ſhall have judgment without mercy that ſhews no mercy*; And *ſo likewiſe ſhall my heavenly Father*, ſays our Saviour, *do alſo unto you, if ye from your hearts forgive not every one his Brother their treſpaſſes.*

*Mat.* 18. 25.

*Jam.* 2. 15.

*Mat.* 18. 35.

6. That we pray for Peace. The exorbitant Luſts and Paſſions of men are by the Pſalmiſt compared to the raging waves of the Sea, and the ſame Almighty Power that ſets bounds to the one, muſt alſo quiet and

and reſtrain the other. *Thou ſtilleſt the noiſe of the Sea and the tumult of the People.* Psal. 65. 7. 'Tis God, who reſtrains popular Inſolencies by an implanted reverence to Authority, who keeps that unruly beaſt, the multitude, from knowing its own ſtrength, and ſo from attempting to throw it's rider. This *David* acknowledg'd, *it's God that ſubdueth the People under me:* Psal. 144 2. Let us pray then that God, *who faſhioneth the hearts of all men,* Psal. 33. 15. would be pleas'd to ſoften and mollifie and turn them towards Peace and Unity, that he would cool the heat of mens Paſſions and allay their violences in revenging injuries on each other, that he wonld call in that Spirit of Schiſm and Contention that is gone out amongſt us, that ſo we may love like Brethren and live like Chriſtians, *obeying thoſe that have the Rule over us, and keeping the Unity of the Spirit in the bond of Peace*; So Prayed our Royal Prophet, *Do good, Oh God, in thy* Psal. 51. *good pleaſure to Sion, build thou the Walls of* 18. *Jeruſalem. Ariſe, Oh Lord, and have mercy* Psal. 102 *upon Sion, for the time to favour her, yea, the* 13. *ſet time is come:* So he taught us to pray, *Oh, pray for the Peace of Jeruſalem, they ſhall* Psal. 122 6, 7, 8.

*proſper*

*prosper that love thee; Peace be within thy Walls, and Plenteousness within thy Palaces. For my Brethren and Companions sake, I will wish thee Prosperity, yea, because of the house of the Lord our God, I will seek to do thee good.*

2. Having thus shown you in what way's peace is to be sought and pursued, I proceed to shew, how great a blessing peace is, and how highly it tends to make our days many and good. And it does so,

1. As it whets and excites diligence and industry in Mens several Callings, by giving them hopes of success in them. Now may persons hope to reape the fruits of their Labours, that themselves or their posterity shall enjoy what they have workt for, that all their lawful undertakings shall return crown'd with their desired effects; and this makes them easie at home and quiet abroad, chearful under the sweat and toyls of their calling, and useful to publick ends. But, on the contrary, in times of trouble and distraction, how oft does one sow and another reape? One build and another take possession? One plant, and another gather the Fruits? Now is the Man in continual fears

fears and disquietude of mind, that hee's waring out his mind and body to no purpose, that hee's either labouring for a stranger, or providing for an enemy, and not for himself and his deareſt Relatives; and this not only takes off his mind and his hands from his Calling and Buſineſs, but puts him upon living by his ſhifts, and by unlawful and violent courſes, and when this comes to be generally practic'd, it cannot but of neceſſity bring all things to ſuddain ruin and confuſion.

2. As it gives Men ſecurity in the enjoyment of their Eſtates and Poſſeſſions; in times of popular tumults and inſurrections, the fears of loſing what a Man has creates him more trouble then the enjoyment gives him content. What advantage then will it be, to be great and honourable, when the higher he ſtands, the more open and exposd he is to the Storm, the more obvious a mark does he become for others malice and envy to ſhoot their venome at? What good will it then doe, to have a large Fortune, when the larger it is, the greater temptation it will be to others more powerfull then

himself to ravish it from him and his life into the bargain? What satisfaction will it then afford, to have an hopeful and numerous issue, when such Times shall endanger the loss both of their Lives and Vertue, of their Lives by the violence and treachery, and of their Vertue by the loosness and debauchery of them; In sum, Now all boundaryes of Laws are broken down, all fences of right pull'd up, the longest Sword is the best Title, and he gets most that has most power: This is the sad and deplorable condition of that place, where Peace and Concord are fled away: Now therefore happy are those days that are quiet and peaceable, wherein Men may live in safety, protected by Laws, and blest in the mutual ayds and assistances of one another, enjoying without fear, and possessing without danger, no stirs appearing, no Plots or Tragedies occurring, nothing from without to sower and imbitter the comforts the Divine goodness hath multiplied upon them.

3. As it affords the fittest oppertunity for the practice of Religion and Virtue, and so conduces to the happiness of the future State

State as well as of this, (and indeed without the hopes of future Bliſs we can have none at preſent;) Now Virtue and Religion can never flouriſh there where Peace & Unity in ſome degree are not maintain'd. The great dutyes of Religion are to *Love God with all our Hearts*, and to *Love our Neighbour as our Selves*; But in ſuch times of trouble mens Minds are ſo taken up and perplexed, in preſerving their Lives or ſecuring their fortunes or providing for their Families, in helping their friends or defeating their Enemies that either they ſerve God not at all, or which is but little better, with diſtracted and confus'd thoughts and without thoſe divine Affections that may give their Service acceptance with him; Again, the oppoſite Intereſts and different ſides that Men have eſpous'd, make them in ſuch times *as little love one another* as they love God; bitter zeal for their cauſe & party ſoon eats up all that love and kindneſs, nay, all that juſtice and fair dealing that ought to be amongſt Men, and leaves them like ſo many ſalvage beaſts to bite and prey upon one another. Now how bleſſed are thoſe days of Peace, that

cherish Piety towards God, and preserve love and good-will in Men to one another, when every Man may worship God with fixed attention and with pure affections, and exercise acts of Juctice and Charity to Men without any interruption from his own fears or other Mens lusts; upon this account the Apostle so earnestly exhorts, *I exhort that first of all, Supplications, Prayers, Intercessions and giving of thanks be made for all Men, for Kings and for all that are in Authority, that we may lead a qui.t and peaceable life in all godliness and honesty.* 'Tis *Prayer* that obtains Gods blessing *upon Kings and those in Authority*, Gods blessing upon them gives *quiet and peace*, and peace is the nurse *of godliness and honesty.*

*Tim.* 1. 2. 12.

Shall I now need to add any thing more to perswade you *to seek Peace and pursue it*; There is not any Duty the Gospel lays a greater stress upon, thus it frequently exhorts and inculcates, *follow* Peace, *follow after the things that make for Peace, Study to be quiet, be of one mind and live in Peace, Mark them that cause Divisions and avoyd them, withdraw your selves from every Brother that*

*Heb.* 12. 14. *Rom.* 14. 13. 1. 4. 11. *Rom.* 16. 17. 2. 3. 6.

*that walketh disorderly*; Not any Duty more suitable to the Nature & Spirit of the Gospel; wherever it is Cordially embrac'd, it makes men Meek and Humble, contented with their Condition, patient towards all men and ready to forgive, begets a most sweet and benevolent disposition of mind, an awful regard for Governours and a mighty concern for the publick safty; These are the precepts, this the true genius and temper of the Gospel, *it's pure and peacable*, and he that pretends to be a Christian without these, is a Christian without Christianity. Let me then this day take up St. *Pauls* pathetical exhortation to you, let me beseech you, let me conjure you, *if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies*, if you have any *desire to see good days*, any sincere love for your Religion, any care for your own Souls, any concern for your Posterity, any compassion for your native Country, any bowels for the wounds of a bleeding Church and State, let me beseech you by all that's sacred and dear to you, that *laying aside all bitterness* Phil. 2. 1.

*terneſs, and wrath, and anger, and clamour, and evil-ſpeaking, with all malice,* you would,

Rom. 12. 18. *if it be poſſible, and as much as in you lies, live peaceably with all men,* you would *fear*

Prov. 24. 21. *God, honour the King, and not meddle with them that are given to change.*

Now God grant that the courſe of this World be ſo peaceably ordered by his Governance that his Church may Joyfully ſerve him in all godly quietneſs through *Jeſus Chriſt* our Lord. *Amen.*

*FINIS.*